## BOSTON

# RECORDER.

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STATE OF PERSIA.

thor of the following Remarks on the of Persia, is Capt. P. Gordon, who is publishing, we believe, in England, the of his observations on the countries ugh which he has travelled. He frequentalled on Mr. HALL while at Bombay, and he parted with him, put into his hands memorandum. Mr. Hall, writes that he member of the church of England, and eats to be a real friend to religion. The ment is certainly a very interesting one, may lead to further enquiries - perhaps to w train of exertions for the enlargement e kingdom of Christ.]

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andum on the moral and religious of Persia, with some hints for the duction of the Gospel. - 1820.

sia is sunk into the lowest state of degradation ; the vices of its inals place them in very many points the savage ; lust, avarice, deceit owardice, are the most prominent es of their character, which is sofby a love of company and attention pplimentary forms.

cruelty and avarice of the governhas a most salutary check in its imv: it cannot execute its decrees; ous principalities are kept together slenderest tie, and the death of shab can scarcely fail to involve his wars with each other.

e service of Ali, is the established on of Persia, but except about the seat of government, the Sunny sect ually numerous, though somewhat bated; Jews as well as Armenian other Christian sects are tolerated, he most public acts of idolatrous worfor the sake of participating with the in the produce of these shews. Heas in most other bad governments, das a plea for the oppression of disrs. The Armenians have been less d in some parts, since the English sies gave Persia a new opinion of tian dogs. Both Shiars and Sunnies \* to esteem the Englishman next to

be relative degrees of happiness and erity, enjoyed by the different naof the earth, correspond so exactly their knowledge of God as revealed him, that the coincidence cannot be It therefore follows, that mity would raise Persia from her at degraded condition. All who her, even those who undervalue tianity, and strip her chief ornaments, imously agree that it only can heal woes and correct the vices of Persia; at else can preserve her name, the vestige now left of a mighty empire. ne point in which Mahomed differs materially from Jesus, is in compoundwith his disciples for sin, by allowing considerable degree of indulgence in this, so far from keeping them within ads, serves but to lead on to the grossvices, which derive fresh stimulous the hope of a sensual paradise : their s produce appropriate punishment, they well know that the service of sin

he countenance which Mahomed gives disciples in their lust, pride, avarice cruelty, is the only bond which attachem to his service; it would be best d they behold the meek and lowly Jeerclaiming, " Come unto me, all ye that weary and heavy laden, and I will you rest. Deny yourselves, and folme." This would not fail to withdraw Persians from the monster of desola-

he present moment, offers greater fas for the introduction of Christianity Persia, than have occurred at any period; the Moslem's sword has ince been broken; the sceptre has from him, and his banner is trampon; the crescent emits its last feeay, which scarcely warms the enthur guides the bewildered worshipthe Christian character is in universleem; the country is accessible in Part; the language has become faand the New Testament is circuto a considerable extent, under the vorable circumstances; as a pledge ctionate remembrance of the Mul-ARTYN; " a man who ought not to ationed with mortals."

means proper to be made use of, e spread of the Gospel, in the preate of Persia, are Missionaries who converse, argue with, and instruct who choose to meet them, and disthe Scriptures and Tracts throughcountry. The personal safety of dissionary is sufficiently guaranteed frant the attempt to the most timid, accompanied by a family; but had and his disciples insured their persafety, ere they ventured to teach, uple would not have been yet des-

ical considerations may also be in opposition to any steps being ta-

he are the two great Suts or factions inthe Mahometans are divided. They a great measure to the Karaites and an as their only rule of faith and practice; tes hold certain traditions concerning Tophet to be equally sacred as the Kotan. Editor.

ken for the evangelization of Persia. But | how can we better deserve her friendship than by imparting to her, our best gift;

the source of all our greatness. The attempt may be disliked, especially at first, but it cannot fail, if disinterested, to produce lasting esteem. True friendship forbids us to be offended at her rejection of a boon, which we well know she cannot justly appreciate, until it becomes her own. If it yet continues to be an object of

British Indian policy, to maintain the independence, and increase the military strength of Persia, the soldier and the civilian will both declare, that to do this effectually, a radical change must take place in the morals of the country. How is this to be effected, but by the introduction of Christianity? Is it reasonable, is it manly, to withhold such a gift for fear of giving offence.

It is not meant to urge a crusade, or even a Popish embassy, a cavalcade of Bishops, Priests and Friars, but merely to shew, that it is our interest, as well as our duty, to Christianize Peria.

The Missionary, who obeying 'God rather than man, feels it his duty to violate the peace of Persia, will not desire to embroil the politicians in any disputes on his account, he will be on the footing of an offender, of a violater of the laws, and will not call on his country, but on his God. His blood, if shed, will, ere dry, cause them, not us, to blush; it will confirm the lesson they learned with surprise from Major Christie, that christians could die for them.

The facility with which India communicates with Shiraz, gives it a very decided advantage over any other city of Persia. as a missionary station; its distance from the Court, as well as from the Officers of the Embassy, who could not with propriety countenance any violation of law, are also advantages.

A missionary for Shiraz, ought to be wise as a serpent, but harmless as a dove; arguments and disputes with Multahs, would chiefly occupy him, and by shewing him the ground they at present take, for the defence of Mahomed, as well as the objections which appear to them most conclusive against him, would enable him to attack them in their weakest point, by tracts which may be circulated with ease throughout the country. The circulation of the New Testament, and translation of the Old, can both be very advantageously carried on at Shiraz, where there is reason to think Christianity has some admirers; the Old Testament is desirable on account of the slight knowledge, and the respect, which the Persians already have for many of its principal characters, and its close connexion with the history of Persia: the scenery and imagery will be found quite their own. The prophecies concerning Jesus, will form a contrast, and appear more precise and applicable, than that by which they allege he announced the coming of Mahomed, as the comforter.

Attention to the degraded Jews of Shiraz, might become an instrument of introducing Christianity to their proud tyrants, and the gospel of the poor, could scarcely be preached in vain to these lost sheep of the house of Israel.

Being a very healthy spot, Shiraz might be occupied by some missionary, whose health required a change of climate. Ispahan, offers a different scene from Shiraz, and would be a fine theatre for a bold preacher, who might in due time, sit with his Testaments, and eventually with his tracts, in the bazar, and let strangers know the new doctrine.

The Armenians of the Julfa superb, would have a claim for some part of his attention.

An itinerant missionary, or even a tourist, might in a few months, distribute many Testaments & tracts, without any persenal risk whatever, and thus agitate the public mind very much, concerning the way to inherit eternal life. He might be supplied with books from India, both by Bushire and Bussorah, and from Astrachan by Teflis and Resht.

Success, alone, would cause disquietude, but when fruit began to appear, would be too late to interrupt the sower, some of his seed would bring forth an hundred fold, it would cover the land.

A church once formed, would be protected in some degree, by the weakness of the government, and the dread it has of offending Russia or England; but it would need its troubles and would be the better for them, and though there may be difficulties in the way of its formation, nothing can retard it so much, as withholding ourselves from the work.

DOMESTIC MISSIONARY SOCIETY.

For the Boston Recorder. Third Report of the Directors to the Domestic Missionary Society of Massachusetts, at their annual meeting in Haverhill,

June 28, 1821. FATHERS AND BRETHREN .- The Directors would bespeak the sympathy of the members of this Society, and of the Christian public, for the feeble and destitute Churches in this Commonwealth. Not merely in view of the wants of these Churches and their pressing and unquestionable claims upon christian benevolence, but because the expectations which

our measures awakened have not been ! answered, and because in the sequel of this Report, they must be told that we have it in our power to give them little else than promises continued and hope deferred.

It scarcely needs to be remarked that bility is increased by a mere temporary excitement. Let excitement be judiciously kept up, and we may rationally expect convalescence. Fears are entertained lest some of the destitute churches should lose their confidence in this Society, and so far relapse into despondency, as to neglect to bring into operation their own resources, and to become less susceptible of influence from the increased activity in the christian public for their relief, which is confidently anticipated, And how deep the occasion for regret, should it appear that the evil we would remedy has been increased, rather than diminished, by measures already adopted.

Many seem not to be aware of the excitement produced in the destitute parishes, by the formation of this Society. Several hailed it as the harbinger of life and salvation. While such help was extended to them, they felt almost prepared to " rise up and walk." Easy is it to see the bad influence of a disappointment of their hopes. That such a disappointment be not realized, should be the unyielding determination of this society. It may surely be prevented, and for the third time it is now publicly stated, by promptness, a little-increased activity, and a proper faith on the part of the friends of the institution, and especially on the part of Ministers. And it is once more said, in the full persuasion of its truth, that if ministers would be willing to state the objects of this Society to their congregations, what it has already done, and what hopes are built upon its proffers, and request a contribution, an ample sum would be realized for an efficient prosecusion of its generous design.

That such a society is needed, and that it promises extensive and permanent utility, is, it is believed, unquestionable in the view of all who reason correctly from known facts. By a numerous and respectable portion of the community, has this necessity been acknowledged. It is devoutly wished that there were not so much occasion to lament that these same persons are vailing till to-morrow, before they act in peasures which they so warmly recommend, and that they would seriously remember that such delay embarrasses the operations of the Directors, and tantalizes the needy. The friends of the Society are again, and respectfully requested to use their influence to increase its funds: and all the influence needed is to obtain from each church in its connection, an annual contribution.

From these observations, it will not be expected that this Report will present " much achievement," in the course of the past year. Previous to the last annual meeting the Society was several hundred dollars is debt. The receipts by the Treasurer at that time, and for several weeks after, justified the belief that appointments might be resumed. In this belief, however, the Directors have been disappointed, and the appointment of the Rev. Otis Lane, for the term of three weeks to labor in the town of Wellington, has been the only one during the year. Among this people, Mr. Lane found a most welcome reception, and enjoyed the pleasure of being apparently useful. He considers them as needing the attention of the christian public, and prepared gratefully to receive and to improve it. Like most of the destitute, they are disposed to put forth their best exertions to belp themselves, and could they be encouraged by the continued co-operation of this Society, might soon enjoy the administration of gospel ordinances with little interruption.

The Rev. Jacob Cram has performed twelve weeks missionary service in the town of Tisbury. He was sent to them by their request, and they have contributed more than half the sum needed for his support while with them. They express satisfaction with his labors, and the belief that they have been blessed. The appointment of Mr. Cram was made previ-

ous to the last annual meeting. In the town of Egremont, the Rev. Gardner Hayden was ordained in Nov. last, through the happy influence of this Society. The people in this small town were so much encouraged by the proffered aid of the Domestic Missionary Society, as to be able to collect their strength, & to proceed to the choice & settlement of aMinister, & thus to realize an event, which, but a few months previous, seemed at an almost despairing distance from them. While it is due to to the people to mention their successful exertions with grateful and special commendation, it is likewise due to Mr. Hayden to add, that were other preachers to follow his example, in his labors with the people in Egrement, several of our destitute parishes might be soon supplied, and the waste places in our Zion generally might be built up. Let a preacher go into these parishes with the genuine missionary spirit. Let him feel and manifest a deep interest in the people. Let all his labors partake of the parental character. And while he witnesses the bles-

For the benefit of the people in Egremont, the Directors have engaged to pay them seventy-five dollars for the first year, and fifty dollars annually for the four succeeding years. For five years therefore, Mr. Hayden will be considered as in part laboring in the service of this

Society; and it is hoped that the churches in the immediate vicinity will be prompt in replenishing its funds. In the parishes of Feedinghills and Agawam, a missionary has been continued through the year. Prominently happy have been the fruits of the benevolent aid of the Domestic Missionary Society, in

these parishes. The people are encouraged to continue & to increase their own exertions. The churches have been enlarged, and will, it is expected soon become united, with the view of settling a minister over the parishes jointly. During the year there has been a pleasing progress towards this event, and hopes are strengthened that it will soon be actually witnessed. More than half the expence in the support of your Missionary is defrayed by the people. And to meet the other half, generous subscriptions and contributions have been collected in three of the ad-

joining towns. The example of the good people in the immediate vicinity of these parishes should be known, and happy could it be imitated in other sections of the Commonwealth. A pledge is given by them, that your Missionary in Agawam and Feedinghills, need not be dismissed for the want of support. And the Treasurer's account will shew that the liberal appropriations to these parishes are supplied by the benevolent in the immediate vicinity. Those who thus contribute to the funds of the Society, with a particular designation. have the pleasure of beholding the happy fruits of their bounty. It is expected that the aid promised to Egremont will be furnished in a similar manner; and the Directors earnestly request that other churches bordering upon destitute parishes, would promptly enter in similar arrangements and engagements. Many benefits may be expected from this local interest, while the general objects of the Society are thus more efficiently promoted.

The brethren in our connection, in South Brimfield, and Holland, have united in the settlement of a minister in the expectation that they shall derive assistance from this Society. The congregations contiguous are liberal, and prospects are hopeful. But your Directors could not engage to furnish these needy brethren with any definite sum. With a knowledge of both their deserts and their needs, they could only be teld, be of good cheer, all the aid that it is practicable to afford, hall be yours. It should not be overlooked that parishes which have in their own resources, nearly strength enough to live, are objects peculiarly demanding the notice of this Society. Give them a little present aid, and in all probability, they will soon be able not only to live without this

assistance, but be in a state to help others. Although this report present but little as done during the year, the Directors would express their conviction that the necessity and importance of this Society, have not at all diminished. The pecuniary embarrassments of the country, and the fact that the public mind and purse were pre-occupied, are reasons why the income

of this Society has hitherto been so small. Nothing is yet known to have occurred, which is calculated to discourage its patrons. Perseverance will ensure success to the object.

It is much to be lamented that the report of last year has been so long delayed. It was early sent to the printer, but for reasons which attach guilt to no one, and which need not be detailed, it was not distributed till April. Attention to that report is requested. In the concluding observations, the views of the Directors are given, and plans for more active operations,& extended usefulness are suggested.

Your Directors would now unite with the members of this Society, in commending it to the paternal care of the Great Head of the Church. Should they indulge in free concluding remarks, they would attempt an impassioned appeal to the Christian public, in behalf of this Institution. But they forbear. It is known. It is dear to many. It has been blessed as the means of good. It will not fail. Its funds will be replenished. It will prosper. And all that is necessary to furnish the requisite funds, is for each clergyman in the connexion to give their people the opportunity to contribute. - In behalf of JOHN KEEP, Chairman the Directors,

of the Executive Committee. Blundford, May 10, 1821.

ADDRESS

Of the Directors of the Domestic Missionary

Society of Massachusetts, to the Churches. CHRISTIAN BRETHREN-Our blessed Redeemer has assured us that in the Last Great Day, the Judge will say to humble and faithful believers at his bar, " lnasmuch as ye have done it to one of the least of these, ye have done it unto me." If ye have gathered the scattered lambs of his flock in your arms; if ye have healed the diseased: if ye have holpen the weased fruits of his labors, he will realize in 'ry; if ye have strengthened such as were

his own bosom the richest compensation. | ready to die, ye shall hear the joyful salutation, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Hopes, founded on such a representation of the grace of God, have, in every age, cheered the heart of the Christian. and stimulated him to activity amidst all the discouragements resulting either from infirmity or opposition. With his eye fixed on the retributions of eternity-with a heart yielding to the constraining love of Christ, and consenting to the equity of the command which binds him to love his neighbor as himself, it is not possible that his ear should be deaf to the cries of spiritual distress, nor his hands reluctant to extend relief. He regards it a privilege inestimably precious, to infuse joy and gladness into the heart of the daughter of Zion, when she sits upon the ground. mourning because none come to her solemn feasts, and delights to speak comfortably to her, assuring her that her warfare is accomplished, and her iniquity pardoned.

It was under the influence of such a spirit that the General Association of Massachusetts, three years ago, resolved themselves into a Domestic Missionary Society. and appointed a large Board of Directors with other necessary officers, to ascertain what could be done for the relief of destitute churches within the state, and the restoration of the decayed walls of Zion. More than forty sister churches and societles had become too far reduced by alienations and divisions, to be able to maintain the ordinances of the Gospel. In most. or all of them, some degree of strength remained; too small however, without encouragement and assistance to lift them. up from that state of despair into which they had fallen through the frowns of Providence. Was nothing to be done? Dick the "few sheep in the wilderness" require no pastoral attention? Could those withered members of the body of Christs be cut off without detriment to such as remained? The Directors unanimously felt that " something must be done," and trusting in the promises of God, resolved to waste no time in fruitless delay. They organized-appointed an Executive Committee-called on the Christian public for help--appointed missionaries--ascertained the fields of labor, and now bare the pleasure of knowing that their labors have not been in vain in the Lord. Their annual Reports attest the fidelity with which they have fulfilled the trust committed to them-and the gratitude of the thousands who have received help from them as almoners of Christian bounty, has refreshed them under all discouragements. In one instance they have seen a church arising from the dust-putting on her beautiful garments, and looking forth as the morang, to cheer the friends who had pitied her in her low estate. In another, they have seen the rubbish of 20 years desolation removed, and now behold a fair edifice, rising on foundations that had been thought destroyed.

Of two contiguous feeble parishes, says a highly respectable clergymen in an adjoining town, " They will probably raise enough this year in — and — to pay a Missionary, and in the former parish they stand ready to fund property enough to pay \$230 or \$250 a year, if they can bring - parish to co-operate with them. In the last mentioned parish, I am bound to state that the notice of the Domestic Missionary Society has imparted a happy impulse; they were broken in pieces, "scattered and peeled," and possessed no inclination whatever. This year they have raised money enough by a tax harmoniously, to finish the inside of their meeting-house, and paint it. They have also had one meeting to see what can be done toward uniting with ----settling a minister; and they are to have another soon. I think there can be little doubt that these two parishes will soon be united in the support and settlement of a minister. They are very anxious that the Domestic Missionary Society should have the direction of their funds, and that their minister should come under their patronage." These facts speak volumes. They show the Domestic Missionary Society to enjoy the entire confidence of those feeble parishes where their labors of love have been least embarrassed by want of funds, and that its operations may be safely calculated upon to repair all the waste places of our Zion, so soon as public liberality shall sufficiently augment ite means. They show also that none of the feeble parishes are in a state absolutely hopeless-but that receiving encouragement according to their various degrees of weakness, they may be expected in due time, to acquire strength adequate to their own support. A little leaven leaveneth the whole lump. Fifty, one hundred, or two hundred dollars a year, will excite those who are now doing nothing, through despair, to do as much as they have power to do-and their exertions will increase their courage, their confidence in God, and their influence over society, till they shall feel themselves able to rely entirely on their own resources, and even return into the treasury of the Lord all that they may have received from it, with interest,

Septem # 17

(1984年)

Christian Brethren! Can you contem. plate the house of God lying waste-the enemies of your Saviour rejoiseing in its

couraged, saying one to another, Is there any sorrow like unto our sorrow-cut off from these privileges you most highly and justly value-their teachers removedtheir children growing up in ignorance of God's word and ordinances, exposed to the unmitigated influence of prevailing licentiousness, and not have pity? Can you behold a church redeemed by the blood of Jesus-once sharing in all your hopes and joys, new languishing and dying-her sanctuary deserted-her sabbaths profaned-her sorrows made the sport of the wicked-her weakness provoking their derision and tempting them to cry, Aha! so we would have it-and yet fold your arms and say, All this is nothing to us? Where, permit us to ask, where are your sympathies in the afflictions of Joseph ?where is your regard to Him who still says, " Feed my sheep-feed my lambs !" Where is that love of the brethren by which all men are to know that ye are the disciples of Christ! Where is that spirit of tenderness, which is inseparable from all the members, when one member suffers! Have you forgotten the mutual love of the early disciples-their willing self denial and heroic devotion to each other's interest? Have you forgotten how the poor saints at Jerusalem were gladdened by the freewill offeings of their distant brethren, and how cheerfully the Christians of Corinth, of Thessalonica, of Phillippi, and other cities, laid by them in store every week as God had prospered them, for the relief of suffering churches? Or has the spirit of Christianity lost its peculiar character in the progress of 1800 years, and after struggling so long against the tide of human selfishness, yielded the point at last that its original requisitions were too severe ? No, brethren, nothing of all this. If you have not done all that you might have done for the assistance of forty languishing churches, it is because you have not been sufficientlyly apprised of their situation-it is because you have not seen them-you have not heard their lamentations-you have not been eye witnesses of their weakness. What you have done to send the gospel to the heathen, declares your tove of Christ, and your readiness to do whatsoever he commands you. We are fully persuaded that when your ministers lay before you facts and argaments on this subject, as they have done on others, you will esteem it a privilege to act with similar generosity as you have done in other cases. It is our sanguine expectation that this will be done, & that the present year will so greatly augment the resources of the Domestic Missionary Society, as to create joy and gladness in many hearts now burdened with sorrow. It is as much the dictate of humanity as

of religion, to pity the poor and relieve the distressed. On this principle, the laws of every civilized land provide that the "strong shall help the infirmities of the weak"-that the rich shall contribute of their abundance, to the comfort of the poor. Will any man murmur at this? Such laws are an honor to humanity. But Christ's kingdom is not of this world; and the laws by which it is administered, bind only the conscience and the affections. Yet the sanctions of these laws are infinitely more solemn than the sanctions of any human law, even as the laws themselves are more pure and spiritual. Where is the Christian then, who will not delight to do good to all men, especially to them who are of the household of faith?

Moreover, it is the command of Christ that " as ye would that men should do to you, do ye also to them likewise." Imagine yourselves then, debarred the privileges of the sanctuary; you have no man of God to instruct you-to lead your devotions-to strengthen your wavering faith-to enliven your hope-to enkindle your zeal-to open to your view the fields that lie beyond Jordan-no man of God to visit you in seasons of domestic afflictionto lighten your cares-to sympathize in your griefs and suggest to you the consolations of the gospel; no man of God to whom you may repair with confidence for counsel, and who may take your children hy the hand and point them the way to Heaven-who may become the centre of attraction and bond of union between all those jarring materials that compose society-a terror to evil doers, and a praise to them that do well; imagine yourselves in this state, or a state far more deplorable, for the half has not been told-and would you not think it an act of noble charity. nay, an act of Christian justice in your more favored brethren to afford you relief if possible? "Go then and do likewise."

Are you ready to enquire whether these feeble churches have not brought on themselves the evils under which they groan? Suppose they have-are they therefore less deserving objects of commiseration? Are their claims on your fraternal assistance weakened? Who has made you to differ? "Let himthat is without sin, cast the first stone." We are not their judges. They may be far less guilty than churches which are far more prosperous. Certainly, their guilt cannot be greater than the guilt of thosewho know their wretchedness, & refuse them relief. But if they are guilty, they are penitent; they are hungering for the bread of life, and shall no one break it unto them? they are stretching out their hands for help, and are willing to go to the utmost extent of their power to help themselves; shall we not endeavor to increase their power?

In our sister State of Connecticut, the object of the Domestic Missionary Society has been longer and more successfully pursued than with us. Many hundreds have been hopefully converted to God, by the instrumentality of Domestic Missionaries. Pastors have been happily settled in several waste places. The wilderness has blossomed as the rose. One of the Directors of that Society writes to us, " I do

desolations-year fellow Christians dis- | not despair, if I should live 20 years, of | tare to be sold to the Slave dealers, many of whom seeing every little reduced parish in Connecticut, regularly furnished with preaching one balf, if not the whole of the time." This hope will undoubtedly be realized, if the plans already adopted shall be pursued with the wonted perseverance, faith and liberality that have characterized the religious public of that State.

And where is the difficulty of accomplishing the same end within the same term in Massachusetts? With those smiles of Providence that we are warranted to calculate upon, uniting resolution, zeal, and the munificent spirit which our churches have so commonly displayed, it is by no means extravagant to say that within 20 years the desolations of our Zion shall be repaired, and every little vacancy within our limits supplied for the whole or a part of the time, with the labors of a regular paster. To do this will require perhaps, 5000, or 6000 dollars per annum. Cannot 300 able churches in the state, raise this sum without inconvenience? Will they not regard it as a privilege to pay 15 or 20 dollars a year, each, if they may thereby become instrumental in the edification of many hundred suffering brethren, and the conversion of some thousand impenitent sinners? Nor will the funds of any other benevolent Institution suffer by such an appropriation. Every resuscitated church may be relied upon as an efficient auxiliary of all those Institutions. Gratitude, a sense of justice, and every sentiment of piety, well guarrantee their future beneficence. In the name of the Domestic Missiona-

y Society of Massachusetts then, and in the name of the afflicted churches, and in the name of the Great Head of the Church. we beseech you, Christian brethren, to come up to the help of the Lord-to unite your prayers, your alms, and all your efforts to heal effectually the hurt of the daughter of this people. We beseech you to encourage your ministers to make a faithful representation of the case to their congregations, and solicit their co-operation; for you must be aware that the deli-cacy of the subject, and the fear of being charged with cherishing too little regard to the interests of their people, often operate, perhaps imperceptibly, to prevent those solemn and earnest appeals to their liberality, which alone can secure their cheerful and liberal assistance.

Our Fathers and Brethren in the Ministry, will permit us to entreat them affectionately to examine this subject, and remembering that their "time is short," to act with promptitude and perseverance in behalf of this society. Its claims have not yet been sufficiently regarded. Christian privileges seem at first blush to be so entirely within the reach of every one in this populous and highly favored state, that many without due reflection have been led to regard money appropriated to the increase of them, as thrown away. But the same idea is equally just in regard to domestic Bible Societies. What man, woman or child among us, may not, if they will, procure a Bible? Yet who condemns Institutions that propose to give the Bible without money and without price, to those who will not purchase it-and also to give it in part--to those who are willing to pay for it in part. We are persuaded that mature reflection, will lead all those ministers who " pray for the prosperity of Zion," to advocate the cause of the Domestic Missionary Society, and secure for it the annual contributions of their congregations. They will realize the importance of encouragement to those who are able and willing to help themselves in some measure, and not doubt that in proportion as they strengthen feeble churches, they will draw down the blessing of Heaven on churches that are yet strong, and advance the great cause of missions to the heathen, which lies deservedly near to every pious heart. "Awake, awake, put on strength, O arm of the Lord."

Signed in behalf of the Directors of the Dom. Miss. Society. JOHN CODMAN, S. E. DWIGHT, R. S. STORRS.

By the audited Account of the Treasurer of the Domestic Missionary Society, it appears that, including a balance on hand July 22, 1820, of \$380, 15, the amount received in contributions and donations, (most of which have been particularly stated in the Recorder) is \$999, 78. The Expenditures in payments to Missionaries and incidental charges, is \$644, 48, leaving a balance on hand, August 26, 1821, of \$355, 30.]

Late Missionary Intelligence. From the London Missionary Chronicle, of April, 1821, received at the Recorder-Office.

> MISSION TO MADAGASCAR. ABOLITION OF SLAVERY.

In the year 1818, Mr. Jones and Mr. Bevan, (with their wives) were sent as Missionaries to Madagascar. After having resided for some time at the Mauritius, they landed at Tamatave in Madagascar, where they were soon taken ill. Mr. Bevan and his wife died. Mrs. Jones also died, and Mr. Jones was so much reduced by illness that he was obliged to return to the Mauritius in hope of regaining his health. This was, after a long time, effected in such a degree as enabled him again to visit Madagascar. lest the Mauritius Sept. 4, 1820, with Mr. Hastie, a Government Agent, employed by Gover nor Farquhar, to complete a Treaty previously proposed between the King and the British Go

totally abolished. Mr. J. reached Tamatave, on the 9th of September. On the 16th they commenced their journey to Tananarise, nearly 300 miles inland, and pursued it seventeen days, over a great variety of country. One of the woods through which they passed was nearly 40 miles in ex-tent. Some of the rivers which they crossed were so deep that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, "I never saw in North Wales mountains

vernment, by which the Slave Trade, which had

been carried on to a prodigious extent, might be

and toads so difficult to pass as some of these," In the course of their journey, they met groups of the natives, who were on their way to Tama-

reside there, & from whence they are exported. They met at one time 100 of those unfortunate people; at another time 200, and near a town called Ampasimfools about 1000. "It was dreadful (he says) to see such a number of human beings, old and young, in chains, driven from their native country, to be sold like sheep in a market-some were children between six and eight years of age, separated from their parents forever. My heart ached to witness the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight would fill the eyes of all with tears, and stimulate them to greater exertions than ever, to suppress such a traffic."

On Tuesday, October 3, they arrived about noon at the fact of the lofty hill on which Lananarive, the residence of the King, is situated, where they waited to know the pleasure of the King. They were soon informed, by two persons dress ed as field officers, that the King would receive them at four in the afternoon. After this the two Princes, who had been at the Mauritius for education, came to them, to visit their tutor, Mr. Hastie. The king's secretary then advanced, and informed them that his majesty rejoiced at their arrival. On beginning to ascend the hill, a cannon was fired at the top. They then passed between two lines of soldiers, who presented arms. On reaching the court yard of the palace, the drums beat, and the king came forward to receive them. The room into which they were introduced was beautifully ernamented with silver. The king desired them to be seated, Mr. Hastie on his right hand, and Mr. Jones on his left. They then partook of the dinner prepared for them, the king expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, near the king's, where they slept that night. The king came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and with an Arabian horse, that was sent among others.

In several conferences held with Mr. Hastie, &c. the proposed Treaty was fully considered, & it appeared that the great difficulty in the way of its accomplishment was the advantage obtained by his principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr H. stated fully and forcibly the evils of the Slave Trade, and the real advantages which his subjects would obtain by its abolition. The king afterwards consulted his ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the king resolved at all events, to nign the treaty on this special condition, that twenty of his subjects should be instructed in the most useful arts, ten at the Mauritius, and ten in England. Mr. Jones expressed his belief that the London Missionary Society would take some of them un der their care, for education; a translation was also shown to him of our Report concerning Madagascar. What had been effected in Otaheite, and the other islands in the South Sea, was aiso related to him; and the Missionary sketch was shown him, exhibiting the destruction of the idols, and the building of a chapel.

The moment arrived which was to decide the welfare of millions. A Kabar was held; the proclamation, abolishing the Save trade, was published, and freedom was hailed by thousands with transports of joy-freedom to the gift of the British nation. Thus was a wide door opened, both for christianizing and civilizing four millions of Madagascars, and the dog of slavery, it is hoped, bolted forever. The canons were fir ed, and the people were dancing and singing for joy, hailing their king and the British nation with incessant shouts. Never was such a day before known in Madagascar! "While I was looking," says Mr. Jones, "at the Union flag of Great Britain and Madagascar flyng high in the court yard, and all the people around me smiling in my face, my eyes flowed with fears of inex pressible joy.

Mr. Jones had an opportunity afterwards of conversing fully with the king's secretary, our the subject of missions, informing him that the Missionary Society sent out not only persons to instruct people in religion, but various artificers. as in Africa and the South Sea islands. This was explained to the king, who said he was per-fectly willing that Mr. J. should write to the Society for as many Missionaries as he pleased, and that he would give them liberty, protection, and every encouragement, provided the number he mixed with good artificers, so that his people may be instructed in Christianity, and also in the different arts and trades-such as goldsmiths, weavers, including silk weavers (for there is much silk there) carpenters, miners, tanners, shoemakers, and particularly those of the finest arts and trades. "I think (cays Mr. J.) that the greatest number of Missionaries sen here should be good artificers; and a few ought to be well instructed in the knowledge of languages, medicine, agriculture, &c. Females will also be protected and encounged, to teach sewing, embroidery, &c."

So intent was the king on the improvement of his subjects, that in the course of conversation, he said, "If your government will instruct my people, I am theirs forever."

The Directors of the London Missionary Society have (with the permission of Government) taken under their care nine youths who are come from Madagascar to be instructed first in the English language, and then in these mechanical and other arts which they were sent to acquire.

Prince Rataffe, with whom they came from the Mauritius, is just about to return in the Columbo. He will be accompanied by a Missionary, the Rev. Mr. Jeffreys, who received his education at the seminary for young ministers, at Blackburn, under the care of the Rev. Mr. Fletch

er, (Mr. J. will be accompanied by Mrs. J.)
The Directors have also engaged several missionary artizans, who will probably follow them in a few weeks, in another vessel.

A letter has also been received from Governor Farquhar, describing the state of the Madagascar mission to be very promisising, and stat-ing the carnest wish of Mr. Jones for additional help, which we are happy to think he has, ere this, received. We are also informed that there is an intention to establish a Professorship of the Madagascar language in the College of Mauri-

PORT LOUIS-MAURITIUS. Mr. Griffith describes the state of the mission under Mr. Le Brun to be very prosperous. The church under his care consists of 32 members, and he has a large and attentive congregation, but greatly needs a commodious place of worship. He has also a flourishing school, consisting of 110 boys and 84 girls, who receive instruction, and who attend worship of God with great decorum: and "considering (says Mr. G.) the gross immorality of the populace, the wretched condition of the

slaves, and the superstitions of a bigotted sect of

religionists, it may be truly said, that, by the

blessing of God, he has done wenders !"

ISLAND OF ST. HELENA. For some time past there have been a few pious persons on the island of St. Helena, who have associated for prayer and other religious exercises; and while they have been impressed with the value of their own souls, have also felt for the immortal interests of others. From a Missionary-box in the place of meeting, they have sent several small sums to the Treasurer of the Missionary Society; finding, however, that the Missionary-box began to fail, a public meet-ing was held in the month of March 1820, for

the purpose of raising more ample means for sending the Gospel to them that were ready to perish, when an Anxiliary Missionary Society was formed. The sum of 1061. 42. 3d. has been sent to our Pressurer, as the amount of one year's subscription.—Landon Mis. Chron.

FEMALE EDUCATION IN INDIA.

Our readers will recollect that in the Missionary Chronicle for October last we inserted a Copy of an '\* Address to British Ladies, on Female Education in India; " We have now the pleasure of stating that the appeal thus made to the Ladies was so far successful as to raise the sum of 5211, 9s. besides 10001. Siega Rupees, which the Directors of the London Misionary Society agreed to apply to the same object. These exertions induced the Ladies of the British and Foreign School Society to select a proper person for this important object, and we have every reason to believe, that they have been directed by Providence in the choice of Miss Cooks. That lady appears to possess every requisite talent, joined to decided personal piety, and a de-voted mind to the instruction of the heathen. After being duly initiated in the British System of Education, Miss Cooke embarked on the 28th of May, with the Rev. Mr. Ward, Mrs. Marshman, and several other persons connected with the Serampore Mission, in the Alberton, Captain Gilpin, for Calcutta. We understand that the vessel left the Coast about the 6th or 7th of June ; and we trust that He who rules the winds and the sea will grant them a favorable passage, and render them successful in their endayours to enlighten those who yet sit in darkness.

From the most authentic accounts, there are 100 millions of souls in India subject to the British Government, and we therefore hope the Ladies will not cease their exertions till Temale education is become general

For the Boston Recorder. AMERICAN EDUCATION SOCIETY.

WANT OF MINISTERS.
The South Carolina Missionary Society, which employed, last fall, five young clergymen from the North, now calls for fen more. This infor mation may be relied on, for it was communicated by one of the officers of the society, to the person who is now writing this article, and it need not be feared, that they apply for more than they can support. Because the five whom the society employed last fall, cost the Soci ety, as the same officer informed me, next to nothing. The young men as a body, obtained nearly or quite all their support, from the people to whom they were sent ; so that the burden, which fell on the society, was simply this; to encourage the young men to come to Carolina; to assure them of support; and then to give them letters of introduction. The same officer expressed the opinion, that if they could get twenty young clergymen, this fall, that there was business and support for that number. If not for twenty, they must have six. May I ask, what is South Carolina compared with this great western world? & if Carolina want six missionaries this fall, how many does our destitute & beloved country want? &if that missionary society can support so many, with almost no expense, how ma ny can all our missionary societies support at the same expense, and in the same manner? This last question, Mr. Editor, brings us to the merits of our cause. Why, when there are so many calls from the north, the south, the east, and the west, "send us missionaries;" "send us pas-tors;" "send those who shall break to us the bread of life, for we are perishing with hunger;" why, I say, is the call not heard? Is it because the church is deaf to such entreaties; and dead to the sufferings that cause them? Common humanity, Christian sympathy, the real state of facts forbid the supposition. Is it because there are young men enough already in the field, but they are looking for settlement in some pleasant New-England Congregations. No. It is a foul aspersion, and it is as well answered by facts, as the testimony of those, who are personally ac quainted with the young men who lately entered the field. It would take a traveller more than two years, and he should travel as fast as stages and wind could carry him, to visit twenty two young men, who left one of our Theological Seminaries, in the fall of 1819. They are more than eighteen thousand miles asunder. Eightee of them are in nine different states, besides four others, one of whom is among the western in-dians; another is beyond the Mississippi, not knowing whether he shall ever return, and more than that, not knowing but that he shall with the Martyr Larned, fall a victim to the climate. Two others are in Owhyhee, where they sing the song of Moses, and where many of their classmates would like to join them, if after a prayerful consideration of the subject, they could feel it to be their duty to leave the destitute at home. Now in view of these facts, is any heart so hard, as to come out openly, and charge these young men, and others like them, with this foul calum That they loiter about home; to seek pleasant congregations, and to make it an objection to the American Education Society, that there are enough laborers in the field now, if they would go where they are wanted, & not stay where they I do do not believe that any man are a burden. having the feelings of a man, who is acquainted with the facts, would make this objection. What then is the reason, that while there are so many calling for Missionaries, that there are so few Not because the church is asleep, not because the young men are not willing to go, but simply this; though God can raise up preachers from stones, he does not do it. In his holy providence he has put in operation a system of measures for the education of pious young men for the gospel ministry, but on this subject, the church is asleep, and its sleep seems to be becoming like the sleep of death. The receipts of the American Education Society last year, (saving one dying bequest) were more than ten thousand dollars less than those of the year before (see fourth and fifth reports.) Ye followers of Christ, I know not how this fact may strike your ears, but to me it sounds like a funeral knell.

For the Boston Recorder. AMHERST CHARITY COLLEGE.

It is well known, that Amherst is situated near he centre of Massachusetts proper, and in the heart of the old county of Hampshire, which is on the whole, the finest county in the state, and near the banks of Connecticut River, which spreads inexhaustible fertility over the meadows of Hadley and Northampton, which, together with the river, present the richest and most beautiful scenery to the eye which views them from the neighboring hills and mountains.

The College at Amherst is built on the tep of round hill, about 3 miles from the river, and about 150 or 200 feet above its surface. It was the original design of this institution to furnish an education for charity students, at a cheap rate. The Trustees now offer to take twenty beneficiaries into the academy, and twenty into the

college, and furnish them with board and tuition for I dollar a week. The board does not include washing, fire wood and candles. Rev. Zephaniah S. Moore, whose character is well known as an instructor and disciplinarian, and as a President of a College, has accepted

the Presidency, and will enter on the duties of the office in the fall. The college building of brick, four stories high, containing thirty two rooms, is erected. and will in a few weeks be ready for the reception of students. There are many other circum stances highly encouraging as to the final re-

sult of this noble enterprize. But the one to which particular attention is invited is this. It has long been objected to the education of pious young men for the gospel

ministry, that they were taken from active ployments and confined to study at the  $w_{ij}$ their health - that if they were so thorough pressed with their danger in this respen take exercise regularly-still their exe walking about the streets, or some unprofits musement, for which the good people, who in their education do not see the reasons, Fa think, & they think rightly, & they have so long enough, that there is a waste of

The Trustees of Amherst College, feeting weight of these objections, purchased a higher field, on the west side of which they have built the college, for the express purpose ing each charity student an opportunity vating one fourth or one half an acre in that ner which his taste and judgment shall did her which his templated that each students have the benefit of his own labor—that they plant vineyards, and eat the fruit of themshall not plant and others eat. In the heavy work they will probably b

sisted by the steward, who will exercise a tor superintendance of the great garden. This is an advantage which Amherst Call will have ever all the other Colleges, for it lieved that no other College in this country an organized system of this kind.

BOSTON RECORDER.

SATURDAY, SEPTEMBER 1. 185 " A plea for the Theological Seminary at Pris

ton, N. J." by PHILIP LINESLY. It is too late in the day for any man who lues his reputation for discernment, to quest the utility and even the necessity of Theology Seminaries. We had supposed, or father had a right to suppose, that all objections! more liberal education of the ministers of churches, than they have formerly enjoyed, b long since received their quietus and were joying their dusty repose in close contact w objections against Bible Societies and Mission Exertions. Though some lips have not yet or ed to " peep and to mutter," whenever any m object of benevolent enterprise, requiring man is brought forward, and though we know ! wizards and familiar spirits" will aiways main determined enemies to the "Lights of ence and Religion," yet we are surplised to f that the popular voice should rise to such a pit of obstreporousness, and be encouraged by weight of character in any part of our count as to render necessary the publication of a fi and somewhat zealous plea for theological ed cation, for the safety of its author's reputation However, there is possibly less cause for reat the excessive irritation exhibited in this affi since it has brought before the public a discou which, in other circumstances would have ! namolested in the writer's bureau, all the sent generation had yielded their opportun and labors into the hands of a more philant pic posterity. Though nearly three years h clapsed since it was delivered before the Pres tery of New-Brunswick, it seems not to have h forgotten, nor to have lost its stimulating effe on the stomachs of those that swallowed it; h the restlessness produced so long ago, seems ther to have increased than abated -and it is be hoped that the nausea excited will operate vorably to the emission of the superabundant b and the reduction of all the febrile symptoms, that the patients and their physician may ha occasion to rejoice together in their convalcence and future diligence in well doing. sermons, it is believed, are so long remembers even when the press is brought in aid of preacher's voice, and we cannot but regard as an indication of good, that so high a des of excitement has been created at leas evident that mortification had not seized on whole ecclesiastical body, though it was alm motionless, and scarcely exhibited previous symptom of life.

Our readers are aware that great exerti have been made within a few years to establi a Seminary at Princeton, N. J. for theologi purposes. The success though considerable, not been equal to the reasonable expectati indulged by its friends. The Presbyler Church is large and wealthy - abundantly to endow this and half a dozen more similar stitutions, if they were necessary; but for so reason or reasons, neither affluent individu nor the community at large have come for with that zeal and liberality which might in rally be expected in a portion of the Church highly blessed with " able ministers" and men of distinguished piety. We confess selves unable to divine the cause of this m fest reluctance in so great and good an un taking. But, says Mr. Lindsly, "I tell you fact, that the Theological Seminary of the ! byterian Church has been for seven years 1 gar before the public; a solicitor of alms one end of the Continent to the other; is a beggar still, without the means of coming an edifice, which when completed will accommodate more than a bundred students without the means of permanently support single Professor." This in truth is an humb statement, especially when "there is weal nough among the Presbyterians of New Je to have defrayed the whole expense of estab ing and endowing the Institution, without s bly diminishing the revenues or the comit the citizens generally," there must be what L. not obscurely intimates, a great deficient zeal among the Clergy-the result, if not of appointed ambition," yet of inattention and " s'othfuluess which casteth a man into a sleep." The object is one of so much into excellence-and so directly bears on the rests of religion at home, while its aspects all most favorable to the heathen world, the is difficult to conceive how any faithful ma of Christ can regard it with indifferencemore array himself in armed hostility again At the same time, we have no hesitation in ing that Mr. L. in the 27th page of his se has adopted a style of animadversion on co "ministers of the gospel," (we know not which cannot be justified -a style calculat irritate, without producing one good effect. arder of his feelings, and the circumstand which he wrate may form, for aught we something like an apology. But every frie the Institution must regret that if there are vines in the church who care for nothing their own temporal advancement," they is

rith traitors, with Judas and has boldly met Institution, their " deserv a short ext to are weak e need no educaerience of sigh est to convincing igent christian culcated by ign is intuitive or ed but by a co dersuch teach equate to its at of, in other t No man is cal employmen e or lucrative for instance, w peasant to con explain the mysteries of property, chi prescribe for or to perfo of his ordinary n can such a

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perience of eighteen centuries ought to at to convince the world, or at least gent christian world, that religion can-culcated by ignorance; that knowledge is intuitive of innate; that it cannot at but by a course of study and appliquate to its attainment. That nothing god is ever effected without pains and of, in other words, without resorting as naturally adapted to the production No man is expected to excel in any al employment; in any literary or sciin any worldly busines; in any or lucrative profession, without previring an apprenticeship, or submitting to course of discipline & preparatory study. instance, would think of asking an neasant to construct a watch or a telesexplain the properties of the circle, of colors: to calculate an eclipse; to mysteries of the planetary system ; to property, character or life, in a civil rescribe for him in sickness, to ampub, of to perform any one important serof his ordinary sphere? By what kind of en can such a man be deemed suddenly to officiate in that most awful, momendeeply interesting of all human con-To explain the mysteries of religion; a spintual guide to the ignorant, the and the perishing ? To inculcate the crines of the gospel, to serve at the doctrines of the gosper, to serve at the doctrines of the ambassador of the ngs, a minister of reconciliation, a dethe faith, a physician of souls, an advoetruth in opposition to the arts, the cunnalice, and the learning of the world? trengthening his argument by referring vision made by Divine appointment for scations of Priests under the ancient disand obviating the reasoning drawnsupposed illiterateness of the Apostles, an appeal to facts :

are the history of the christian church? commencement, Examine the qualificasoriginal founders. We have already their peculiar and distinguishing adand prerogatives : such as have never enjoyed or possessed. Who succeed-Men of the greatest learning then in Men of whom the world was unworen who could put all Grecian and all cience to the blush :- who could meet philosopher and the wily sophist on their and :- Clemens, Ignation, Polycarp, Jusneus, Tertullian, Origen, Cyprian, Euthanasius, Basil, Chrysostom, Lactanth ose, Jerome, Augustine, and a host of and fathers too numerous to mention. learning declined, religion degenerated. ming had vanished, religion was near-When letters revived, religion again

and assumed a purer form. re the first to discover, expose, refute, , and demolish the papal errors and the anny? Who, but the men of the largest d the greatest learning? Need I name Huss, Jerome of Prague, Luther, Me-Calvin, Latimer, Ridley, Cranmer, da bundred others, as eminent for liteteligion; for integrity and courage as mid undor in the cause of truth ; who ed to stem the torrent which had neared the christian world, and nearly buried the whole christian fabrick?

at considers the opinion still entertained , that the private instruction of a respecclergyman, is preferable to all the ades of a public Institution. We cannot on with his whole argument on this toit after shewing very satisfactorily that al danger is to be apprehended to the a young man in a Theological Seminary, some of the peculiar advantages of a ducation.

susually assembled a variety of characdispositions; and much may be learned stant intercourse with them. One's own are worn off by attrition with his com-His natural arrogance, pride, vanity, or, at least, deprived of their most pro-and odious features. Here he finds his evel. His talents are elicited and exby a generous collision and emulation fellow students. A spirit of brotherly barity, liberality, harmony, is cherished livated. Acquaintances are formed and ps cemented which will be highly benehe church at large; grateful to the pardurable as life. A spirit of unity and affection will pervade the bosoms, not fellow students towards each other, on personal acquaintance and actual on; but the same spirit will be strongly all the pupils of the same institution, erperiod they may issue from it, or whermay be located.

llowing is his picture of the disadvantaprivate education :

ven years 1 stain fearlessly, though not obstinately r of alms ly, that the logitimate tendency of all e other ; th cation, and especially of a system so ed as the one just supposed, is, to che-le to confirm prejudice; to restrain a ane of com mpleted will iberal inquiry; to contract the mind; ed students testrate its views to a few objects; to nto a narrow, partial track; to mould it tly support is an hum ere is weal of New-Je ense of estab n, without s or the comfe ust be what eat deficient ilt, if not of tention and

hape and tinge it with the complexion er. I do not say that these effects Mys result ; for a naturally vigorous, indespirit will break the strongest fetters and or to any disadvantages; but that tem is calculated to produce them, equently does produce them. Hence generally find a young man thus brought ng on all subjects, on which he thinks But as he has been taught to think. His dogmas and peculiarities become his s perfectly satisfied with his attainbecause they are as extensive as those of ated instructor, who is at once his mohe standard by which he measures theo-hisdom and orthodoxy. He has never ght into contact with his equals. His has never been put to the trial, and datters himself that none are his supeth a little smattering of letters and andant self-complacency, he marches Candidate among the vacant churches, Mocures a charge, settles down among tot calculated perhaps by their own suigence to give him any hint that he ect Solomon: and thus he continues the same opinionated, self-important, bigoted creature, that he was at the Study is dispensed with either beaste for it, or because he imagines he th already. Hence as he grows in flows in duliness: affects to despise and most conscientiously appares every its advancement. This may be a caat it is a good likeness not withstanding. that one who has sat for the picture.

To the objection that a Theological Seminary is calculated to cherish a spirit of ambition and worldly grandeur, he opposes "the Constitution, laws, government and usages of the country" as yielding a sufficient answer. Our limits howerer do not permit us to give even an outline of the argument. But in relation to the want of confidence in the sincerity & good faith of the body of

Christian ministers, sometimes expressed, he asks, What goed thing is there in the universe which has not been abused and counterfeited? wise and benevolent institution has ever existed free from contamination & perversion? Strange, indeed would it be, if religion; if the christian religion; and the ministers of this religion, did not occasionally share the corruption, degeneracy, and abuse which are inseparable from all things here below. There is no form of virtue, no disguise of religion which has not been assumed as a convenient mask for the worst of crimes. And this fact operates with no less force to the disadvantage of natural religion; of natural or political virtue; of human learning and wisdom; and of every thing which the world calls great and good; than it does to the disparagement of christianity and its advocates. This species of argument therefore has no application to the case. Or, if it have, it would equally demolish the systems of the sage and the moralist; of the believer and the infidel. It would leave us nothing but one vast wild of hideous ruin and deformity; of hopeless misery and wickedness. Beware then of this subtle, insinuating, exterminating logic. It is unsound and illiberal. And none but the enemies of truth & piety can employ it.

Have not Theological Seminaries a very direct and important bearing on the increase of the number as well as the qualifications of gospel ministers? The contrary opinion has been sometimes advanced with great positiveness, but with scarce the shadow of evidence. Without engaging in the discussion of the question, we will state the simple fact, that since the establishment of the first Theological Seminary in the United States, there has been a regular increase in the ratio of supply to our churches; and that to the same cause may be traced directly all the recent exertions for establishing and perpetuating Education Societies -- societies that promise, with suitable zeal on the part of their friends, to do much toward converting the vast moral wildernesses of our country, into fruitful fields.

Mr. L. says that " one third if not one half the population of this Republic do not enjoy the regular services of stated pastors"-he might have said two thirds or three quarters without exaggeration. But with the fact before us ashe has stated it, he might with the utmost propriety exclaim;

What a host of ministers is needed at once to occupy this wide waste? Who can tell the number that would suffice? Greater certainly than we can hope soon to furnish. Could our seminary send forth a hundred heralds of the cross annually, they would be lost in the crowd, or so dispersed over an immense surface as scarcely, in appearance at least, to diminish the want. But instead of a hundred, we cannot reasonably calculate on more than a fifth or even a tenth of that number. And is there a man so blind, so ignorant, so prejudiced, so uncharitable as deliberately to maintain that this number is larger than is necessary? That there is danger that the clergy wifl speedily become so numerous as to be burthensome to the community :--either as drones and mendicants, -or as wealthy lords, and prelates? Alas, how fertile are men in contriving excuses for avarice, and slavos for conscience !

There are many passages in this discourse which are in the highest strain of eloquence. The preacher's heart was evidently full of his subject, and he has given vent to his emotions in the very style of nature. Our business however is not with him. And we regret that his hearers hould have thought so much of him as to forge themselves; and have thrown that blame on him. which their clamor testifies, belongs to them. It is the wounded bird that flutters. Still we can conceive that more gospel meekuess, and more patience with the "infirmities of the weak" might have been displayed by the preacher, with advantage.

But the subject is a very solemn one. It is no light thing to rob God. And if they are not chargeable with robbing him, who withhold what they are able to give for the service of the sauctuary in such a day as this, we know not who are. The sanctuary must crumble into ruins if the means of Divine appointment for its preservation be not regarded; and of those means the "preaching of Christ and him crucified" is the first, and most important. Whoever therefore refuses aid to Theological Seminaries, to Education Societies, and Missionary operations-and especially, whoever exerts his influence against them, is either chargeable with some gross deficeincy of intellectual power, or with that wilful contempt of Divine authority which will insure the sentence, " Depart from me, ye workers of iniquity, I know you not."

## FOREIGN ABSTRACTS.

The Legislature of the BAHAMA ISLANDS have unanimously passed a bill repealing the restrictive law, which had, for some years, prevented the public worship of the Negroes from being held before sun-rise, or after sun-set. This event has caused joy and gladness in many hearts, and it has, as was to be expected, been followed by a large increase in the congregations, in New Providence and the adjoining Islands.

In the township of LIVERPOOL Nova Scotiatwo Indians have become the subjects of a very powerful work of grace. One of them, the chief of a tribe, has been brought to know and glorify GoD; and now exhorts his fellow-Indians, in their own tongue to seek after him, if haply they may find him.

The CEYLON MISSION, at all the stations, con tiques to increase in stability, and to extend its influence. Under the sanction of the LIEUT. Governon and the other Local authorities. granted in October last, we expect that the Missionaries are at this very time, establishing Schools, &c. in a part of the interior of Kandy, where CHRIST has not been before named.

At NEGAPATAM, a town on the coast of Continental India, opposite to Ceylon, Mr. SQUANCE began a new Mission in September last. He was, on his arrival, affectionately received by the English residents and others; and the mission has commerced with very favourable prespects of success. The district of Negapatam is reported to contain two hundred thousand inhabitants; and the town itself near thirty thousand. Mr. Surance, who has been joined by Mr. Hoot.E. already preaches in Tamul to seven different congregations every week, beside officiating once in English and once in Portuguese. The word has been blessed; and twenty-seven persons have solicited to be more particularly instructed by him, in private, as to the things belonging to their peace. - London Methodist Magazine.

A profitable Association of Ministers.

We have not been in the habit of noticing the ordinary meetings of Associations, because among Congregationalists they have rather been formed for the purpose of immediate ministerial improvement than for any general object, and of course furnish nothing interesting to the public. But in looking through the "Christian Watchman" of last week, we were agreeably struck with the account there given of the last annual meeting of the "Worcester Baptist Association," Aug. 15 and 16. The precise extent of this body we do not know-nor all the objects it contemplates. But of one thing we are confident-the ministers composing it spent much of their time while together as all ministers might do on similar occasions, with profit to themselves and their churches. Five sermons were preached during the two days of the meeting-social worship was held in different parts of the town in the evening of Wednesday, and prayer meetings at the same places, at 5 o'clock, Thursday morning. At 1-2 past seven a general prayer meeting was held at the meeting house. At the conclusion of the whole services, the Lord's Supper was administered to about 350 brotheen and sisters. Monies were collected at this anniversay for various charitable purposes amounting to about \$240.

If there be any thing levely, any thing virtuous, any thing of good report in all this, we hope our brethren will think on these things. If our Associations might all become missionary meetings, prayer meetings and preaching meetings, it requires no spirit of prophecy to foretel the happy effects that would result from them to our churches and to their ministers,

The Worcester and Sturbridge Baptist Associations have raised nearly \$400 the last year for the Mission and Education Society.

The Fuel Saving Fund, in New-York is in successful operation. We hope the poor in Boston, will not neglect to avail themselves of the advantages which a similar institution here offers them; by which they may save half the expence of their winter's wood. Let the friends of the poor make it known to those who are ignorant. Dea. Mosks GRANT, Union Street, is

the Treasurer. Counterfeiters .- A nest of these honest gentry were detected last Saturday at New-York, & lodged in Bridewell. \$800 were discovered in the cellar, under a pavement. The rogues were detected so suddenly that they had no chance to escape; some threw the spurious money they had about them out of the window; and others swallowed it, but an emetic soon brought it forth.

Shame! Shame!-It appears by articles in a late Baltimore Chronicle, that Judge Washington, of Mount Vernen, Nephew of the Immortal General Washington, has recently sold fifty-nine Negro Slaves for \$10,000; and that 54 of them have been seen is "a drove," at Leesburg, Virg. on their way to New-Orleans. GEORGE Washington at his death, gave all his Slaves their freedom - what a pity the Nephew had not inherited his principles as well as his estate.

Bonaparte's Religion .- A letter, dated St. Helena, April 28, has been published in the London Times, of which thefollowing is an extract: "With regard to a priest, he desired a man of knowledge and experience, a learned divine, capable of discussing religious subjects, able to answer his questions, to resolve his doubts and to instruct him in the sacred Scriptures-a man of between 40 and 50 years of age, and a well-grounded scholar.— 'Although,' said he, 'I feel my strength decaying, I am not yet so prostrate as to take refuge in spiritual remedies. But when this happens, I must have another spiritual guide besides the two who at present attend me, one of whom has not yet shaken off the dust of the schools. Voltaire himself, in the view of death, threw himself into the arms of religion; and who knows but that I may acquire a taste for the subject & become pious?" He died May 6.

A letter from Paris mentions, that two young men of that city, who had been Catholic Priests, have renounced the Popish creed, and are now gone to preach the everlasting truths of the

The Rev. THOMAS SCOTT, author of the Commentary, who lately died in England, has left three sons, all Ministers.

Duelling .- It is worthy of remark, that in most of the unhappy quarrels which have ended in fatal duels, the individual who shared most largely in the public esteem, has been the vic-This, we are of opinion, was the fact in relation to Hamilton and Burr, Decatur and Barron, & more recently in the duel between young Fox and Randall. May not this be considered as the warning voice of Heaven against this murderous iniquity, and as the curse on the liv-ing as well as the dead, with which God will visit the daring rebel, who consents to imbrue his guilty hand in a brother's blood ?- Watchman.

Intemperance .- A late London paper contains the following instance of the horrible effects of

the beastly practice of intoxication: "A very distressing event took place at the house of Mr. J. Christopher, inn-keeper, in Ecleston, near Leyland. A man in a state of beastly dunkenness, went into a room adjoining the one in which he had been drinking, and sat himself down upon a cradle, in which a child was sleeping. The mother, that it might not be disturbed by the noise and confusion of the company, who frequented the tavern, had removed it into the retired apartment. The anxiety she felt on seeing the cradle occupied by a drunken man, may easily be conceived-but the shock was inexpressibly increased when, on removing the stupified brute, she found that the poof in nocent had breathed its last, having died through suffocation."

Recently, Eliza Mondas, has been imprisoned on the supposition of having murdered an infant child, of whom she was supposed to be the moth The child was found dead in the house which she occuped. Eliza was tried on a similar indictment two years ago, and acquitted.

We learn that orders have been received from Washington, to fit for sea the U. 8, brig Spark now at the Navy Yard, Charlestown.—She is supposed to be destined for the Coast of Africa. The recaptures of the prizes made on the coast by the Alligator, seems to prove pretty conclusively, that the assistance of larger vessels than schooners, is demanded for the suppression of Slave Trading.—Ope or two versels of the size of the Spark, will be found very useful.—Patriot.

By an article in the Concord paper, it appears that the fellow who robbed Maj. Bray, turns out to be the same who robbed Mr. Karr, in Boscawen, N. H.; and that the latter has recovered his horse. The progress of this offender shows considerable industry in his way, he having in 10 days committed two highway robbereis, stole two horses, broke into a shop, and travelled more than 240 miles .- D. Adv.

Wednesday Evening Lecture. - Sept. 6-In Es-

COLLEGIATE RECORD.

HARVARD COLLEGE, Cambridge, Me. Commencement on Wednesday last. were, a Salutatory Oration in Latin; a Conference on the character of John Knox, Wm. Penn, and John Weeley; Latin Dialogue on the Roman Triumphs; Forensic Disputation, Whether there be an ultimate standard of Taste; Dissertation on Popular Superstitions; Disputation on the relative physical advantages of the Eastern & Western Continents; Conference on natural scenery, the powerful passions, and moral and religious topics, as subjects of poetry; Literary Discussion on the elegant Literature of England and France Colloquial Discussion, on attachment to established usages, and a fondness for innovation ; sertation, on the effects of Tragedy on the intellectual and moral character; Conference, on the state of physical science, oratory, fine writing, and metaphysics in England, during the reign Queen Anne ; Oration in English, on Sacred Eloquence ; Forensic Disputation, whether the equal distribution of property among the children of intestates, be beneficial to society; Oration in English, the importance of a national literature to national virtue; Oration in English, on Ge nius : Valedictory Oration in Latin. - 59 young rentlemen were then admitted to the degree of Bachelor of Arts.

MIDDLEBURY COLLEGE, Vermont. Commencement July 15th. Twenty-three young gentlemen received the degree of Bachelor of Arts, and four that of Master of Arts. The Honorary degree of Doctor of Laws was conferred on Hon. Zephaniah Swift, of Connecticut. Among the exercises were, a Disquisition on Artificial Memory; a Dissertation on the comparative pros-pects of N. and S. America; an English Oration on the Science of Legislation; a Eulogy on Rev. Samuel Worcester, D. D.; a Greek Foem on the Music of the Spheres; a Dialogue on Fiction; an English Poem on the Grave; an English Oration on Imagination; a Latin dissertation on the study of the Classics; a philosophical oration on Caloric; an English Oration on American Feeling; an English Oration on the means of advancing Civilization; an English Poem, Sacred Triumph; an English Oration on Curiosity; an English Oration on Enthusiasm .- In the College Societies there were delivered, Orations on College Prodigality, on American Literature, on the character of modern Poetry, on the situation and prospects of the Pagan World, and a Poem on Anticipation.

DARTMOUTH COLLEGE, New-Hampshire,-Commencement August 22. The excreises, were, a Greek, and a Latin Oration; seven Oratians, a Forensic Disputation, a Conference, a Declamation, and two Dialogues, in English, by S. Fos-ter, S. Russell, T. S. Fulierton, J. Jameson, Z. Balchelder, C. Burbank, J. H. Kimball, E Child, D. Merrill, S. Morse, A. Cross, S. Marsh, W. J. Moody, J. B. Eastman, D. Lancaster, J. K. Young, and C. White, who all received the degree of Bachelor of Arts; and by Asa Mead, and Noah Smith, candidates for the degree of Master of Arts. The inauguration of Professor Chamberlain took place before the exercises.

WATERVILLE COLLEGE, Maine. An examination of the students of this Institution took place at Waterville on the 4th inst. The Exercises were, an Oration, on the Independence of Mind-A Disputation-An Oration, on Peace-An Essay, on the Dignity and Importance of the Ministerial office-An Oration, on Slavery-An Essay, on the Importance of a Learned Ministry-An Oration, on the Influence of Science and Christianity to Society-Character of the First Settlers of New-England-An Oration, on Human Greatness-A Poem, on the Influence of Habit. On the evening previous a highly interesting Oration was pronounced before the Phila-lethian Society, "On the Necestity of Divine Revelation and the Influence of the Spirit."

Schools in Salem .- An examination of the public Latin School in Salem was had on Friday last week, & the pupils of the Reading & Writing Schools were examined at the Town Hall on Monday. It appears from a report of the School Committee of Salem, that there are fourteen town schools viz. a Latin Grammar School, which has two instructors and 93 scholars-five Men's schools for instructing in Reading, Writing, Arithmetic, English Grammer and Geography, having 844 sobolars-and eight Women's schools, one of which is for African children. whole number of scholars is 1395, of whom only 1144 attended regularly.

Rev. MARTIN RUTER, of the Methodist Episco pal Church, has been recently elected Professor of Oriental Literature in the Cincinnati College

## DOMESTIC NEWS.

DISTRESSING HAIL STORM. Concord, (N. H.) Aug. 27 .- On Monday night 20th inst. a few minutes before 12 o'clock, the inhabitants of Kelleys's Hill in New-Hampton, were uisited with a most tremendous hail storm, accompanied by freadful thunder and lightning, and wind. The storm came from the south-wes and in the space of five minutes nearly all the glass in the windows, exposed in that direction, was broken and souttered over the floors and bede; and before the occupants had time to leave their beds, the hail stones stood an inch deep on many of the floors. In some of the large houses the families had not more than one dry room as a place of refuge. Vegetation in its course was principally destroyed.

RICHMOND, Aug. 20,-Presence of Mind .-An instance of this description occurred lately in this neighborhood, which deserves to be re-corded. At Cunliffe's coal pits in Chesterfield, about fourteen miles from this city, the workmen had sunk a shaft near two hundred feet deep At the bottom of it they were blowing rock. An Irishman was alone, engaged in this operation; he had charged with powder, fixed the match, and lighted it, before he gave the signal to those above to haul him up. It is, of course, necessary on these occasions for those at the windlass to draw the person up as rapidly as possible, to a-void the effects of the explosion. The Irishman void the effects of the explosion. had been drawn from thirty to fifty feet in the air, when the tope broke, and he was precipitated with all his force to the bottom of the shaft Nearly stunned by so violent a fall, this man had still presence of mind enough to recollect the im minent danger he ran of being blown to atoms by the powder; the match was still burning, and in a moment more it might have been too late-ye he immediately clapped his hands on the ignited match, and extinguished it. There is probably not one man out of ten thousand, whose wit would have been so ready in so painful and perilous a situation. NEW-YORK, AUG. 24.

Hope for Sailors .- Pursuant to arrangements between a Committee of the Port of New-York Society and Commodore Stewart, divine service was attended on Tuesday evening on beard the U. S. ship of the line Franklin, now at ancher opposite the Battery. Several clergymen and a number of citizens were present, who had the satisfaction of witnessing a scene which they will not easily forget. Between 7 and 800 per sons being assembled on the deck of this noble ship, the Rev. Dr. Spring addressed the throne of grace, after which that venerable apostle of the seamen, the Rev. Mr. Eastburn, of Philadelphia, delivered a short but most appropriate dis course. The Rev. Dr. Staughton, of Philadelphia, closed the exercises by prayer and benediction. The utmost decorum, and at intervals the most touching solemuity, prevailed through-out the exercises. Much is due to the cheerfulness with which the overture of the committee was received by Com. Stewart, as well as to the promptuess and civility of Lieut. Hunter, and all the officers of the ship, for the regularity and ac-commodations of the meeting. FOREIGN NEWS.

FROM THE MEDITERRANEAN. The ship Acasta, Kean, arrived at New-York from Gibraltar, has brought the following Intelligence :- Advices from Constantinople, via Trieste, to June 10th, stated that the greatest consternation continued to prevail in that capital. Christians of all denominations were subjected to the most attrocious insults, and assassinations of the Greeks were very frequent. Christian vessels lying in the Roads, were frequently fired at in a wanton manner from the shore by the Turkish soldiers, and some lives were lost. The Greeks had a strong fleet in the Black Sea under the command of Capt. Tumbazi, and another powerful fleet in the Archipelago, approaching the Dardanelles. The greater part of the Greek Blands, and of the Morea, had risen against the Turks with general success. The naval force of the Turks in the Archipelago was nearly annihilated, the crews consisting chiefly of Greks, having revolted and joined their countrymen.

The Lyons Gazette, of July 1, states, that a Russian Army, under Gen. Witgenstein, had crossed the Danube, and was marching against Constantinople, and that a Russian Fleet was proceeding from the Black Sea for the same destination.

FROM SOUTH AMERICA.

By a late arrival from the Spanish Main we learn, that the hostilities between the Royalists and the Independents being renewed, an engagement took place at Carabobo, on the 24th of June, and that the Independents got a great victory; in consequence of which the remains of the royal army retreated to Porto Cabello, and Bolivar entered Caraccas the 30th of June.

Colonel Pereira, who had been obliged to retreat to La Guira with nine hundred men under his orders, without any means of subsistence and defence, and would have been forced to surrenrender or die bravely, was happily rescued from his painful situation by the arrival of the French squadron, commanded by Rear Admiral Jurien, oming from the South Seas. Bolivar besieging La Guaira with 4000 troops, Rear Admiral Jurien offered his mediation between the two chiefe. Bolivar most willingly accepted it, and, a capitulation being signed, Col. Pieira embarked with his little army on board the French vessels, and was conveyed to Porto Cabello. In that port they found the Asia, a 64 gun ship, from Spain, having on board the newly appointed Vice Roy of Mexico, that of Grenada, and the Plenipotentiaries sent by the Spanish government to treat of peace with the Independents. As soon as they arrived, a negociation was set on Nat. Int.

Ordained - In Green's Farms, N. Y. Aug. 15th, Rev. EDWARD W. HOOKER, as Pastor of the Ch. Also, Rev. PETER LOCK WOOD as an Evangelist.

DEATHS

In this town, Mr Peter W. Miller, aged S8; Mr William Waters, 79; Mrs Betsey Francis; Joshua, 21 m. son of the late Rev. J. Huntington; Mrs Huldah Basset, 86; MrsElizabeth, wife of Mr James Tremere, 51: Miss Rachel Muarce, 84.

In Charlestown, Mr Lzekiel H. De Costa, aged 71.—In Dedham, Mrs Elizabeth Mary, wife of Mr Nicholas Murray, late of Baltimore, aged 89 .- In Salem, Mr David Osborne, aged 46, formerly of Danvers .- In Lynn, Miss Lucy W. Tafts, aged 21. - In Weymouth, Dea. Wm. Hom. phrey, aged 57.-In Gloucester, Mrs Martha Woodbury, relict of the late Capt. Andrew Woodbury, aged 75; Widow Mary Tarr, aged XCIV, leaving nearly 200 descendents, and some of the 5th generation; Mr Daniel Sargent, aged 52; Mr Edward Low, aged 30.—In Salabury, Joshua Follansbee, Esq. aged 72.—In East-Greenwich, R. I. Hon. Thomas Tillinghast, in the 80th year of his age .- in Hopkinton, N. H. Benjamin B. Darling. E.q. 73 -At Middleboro',

27th inst. Mary Morey, widow of John Morey. In Portland, Maj. Lemual Weeks, aged 64; Mr. Daniel Bryant, 21; Mrs. Phehe Sawyer, 39.

EDUCATION.

ELIPHAZ FAY will open a School in Westborough, on Monday, the 10th day of September inst, for the instruction of Ladies and Gentlementin all the branches of an English and Classical education. Tuition, for English 3 dols. Classical \$5 per quarter. Sept. 1. Sept. 1.

CHRISTIAN PSALMODY. JUST Published by Samuel No. 50 Cornhill, Boston. UST Published by SAMUEL T. ARMSTRONG,

The Fifth Edition of Christian Psalmody, comprising Dr. Watt's Pealme and Hymne, a bridged; with two hundred and thirty six Select. Hymns, from other authors, and a full and copie INDEX of SUBJECTS and SCRIP. TURES. By SAMAEL WORCESTER, D. D. 75 cents bound, single \$7, 50 a dozen.

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The following commendation of this work, added to a number of others which have been from time to time handed the Publisher, is from a Committee appointed by the Massachusette General Association, to advise with regard to any revision or alteration in future editions, and under whose inspection their present edition was published. It is composed of the Rev. Messrs. WAR-REN FAY, REUBEN EMERSON, LEONARD WOODS,

D. D. SERENO E. DWIGHT and JOHN CODMAN. "The Committee named above, being appointed by the General Association of Massachusetts, have examined Dr. Worcester's editions of Christian Psalmody, & made ourselves acquainted in some measure, with his views and labors in plan and execution.

Though it appears to have been from the first Dr. Worcester's desire, that his compilations and intended improvements should depend under Providence, u,on their own merits, rather than upon any special recommendations, yet in a matter of so much public interest & importance, some general testimonial seems to be proper. " It is about five years since the first edition

of his Christlan Psalmody was published; and the FIFTH EDITION is now in the Press. The book has been introduced into many Churches and Societies, and, so far as we have learned, with high satisfaction—and the patronage is continually increasing.

" As to the expediency of abridging Dr. Watte's Psalms and Hymns, Dr. Worcester seems to have been fully aware, that a difference of opinion and of feeling would exist in the community, and for this he has provided by preparing editions of Watts entire, according to his general plan for improvement; so that Societies and individuals may suit themselves either with the Christian Psalmody, or with an improved edition of Watts ENTIRE, with or without the Select Hymns.

" Without expressing an opinion on the general question of abridgment, we think it right to say, that Dr. Worcester's abridgement appears to have been made with great care, and with a sacred purpose, that in regard to Christian doctrine and sentiment, Watts should remain unals tered and unimpaired.

"The Selection of Hymns from various Authors, is judiciously made, contains a great variety of metres and as a supplement to Watts is highly ratuable.

"The "Key of expression," with which the editions in all their parts & forms are furnished, is of inestimable importance, & has been spoken of by there best versed in the science of music, in terms of singualified commendation. It furnishes a necessary and intelligible guide to the performance of Church Music, such as can be found in no other book. The vast utility of this key in singing Psalms and Hymns, is as obvious as the application of musical characters in singing Authems, or any select pieces of Music.

The Committee in giving this testimonial intend no disparagement of any other collection of Pealms or Hymns. Per Order, WARREN FAS.

WAR. From Vicisailude, a poem in 4 books, by Robert Multhouse, corporal of the Staff of the Royal Sherwood Forresters.

Detested War! thy desolating strife Sprinkles with blood the gloomy walks of life. 'Tis thy delight to hear the orphan cry, And to behold the widow's heaving sigh; To see the father and the husband bleed, And look with pleasure on each murd'rous deed; Famine and Sickness are to thee allied, And Guilt and Outrage riot at thy side ; Grim Devastation moves at thy command, And turns a paradise to heaps of sand !

Ye sone of Adam ! when shall Reason's ray Prompt you to drive the demon War away, And cultivate the sacred arts of Peace, That smile to see the human race increase? O say, does mother earth (too scant of room) Compel to chase our neighbours to the tomb Millions of acres yet untill'd remain, In forest-wilds, on common, heath and plain? Where undisturb'd the timid wild fowl flies, And the sweet flow'ret flourishes and dies; Or is it that the high-born sons of pride llate to behold an equal by their side? Vicissitude can bring their greatness down, And mould to dust the scaptre and the crown ; O'er humble life a royal robe can fling, And lead the shepherd to become a king.

#### MISCELLANY.

#### Remarkable conversion of an Infidel.

From the New-Haven Intelligencer. We are well acquainted with Mr. Goldsmith. the writer of the following narrative, which we copy from the Con. Journal, and are willing to youch for its truth. We have known him as a scoffer of the religion which he now professes: we now know him as a friend and brother, a sold and strenuous advocate of the truth as it is in Jesus, confounding Infidels and revilers, by proving Christ to be the Son of God, and exhibiting in his life and conversation the power of Religion.

Mr. EDITOR .- An apology from me may be tho't necessary in order to avert the charge of egotism, for coming before the public in a narrative of facts and opinions, which relate chiefly to myself. When it is taken into consideration, that the public are already in some measure acquainted with my case; when it is recollected likewise, that the enemies of the truth have taken advantage of various statements and reports which were not literally correct, to declare that the whole affair respecting my being awakened and brought to the knowledge of the truth in an extraordinary time and manner, was a "base fabrication, having no foundation in truth;" thereby endeavoring to make it appear, that whatever I have said respecting the dealings of God with me, and the exercise of my mind, was a scandalous attempt to impose upon the credulity of my christian brethren and friends, (not that they have said this in so many words, but their statements imply all this) when these several particulars are taken into consideration, I think every caudid mind will acknowledge that a sufficient cause exists for my coming before the public, with a plain statement of facts, relative to my feelings previous to the evening of the 8th of January, 1821, the transactions of that evening &

the subsequent exercise of my mind. In the spring of 1820, when the revival of re ligion first commenced in New-Haven, my mind was called up to examine the subject, and see how the case stood with me. I had been taught to believe that the scriptures of the Old and New Testament were the word of Gon; at least so my parents taught me ;-but the natural disposition of my heart always led me to question the truth of any thing which I could not comprebend. I believed that reason was given to man as a sure guide to him and that every thing was to be tried by that standard, and that whatever after a fair investigation appeared to he inconsistent or contradictory, or was not capable of ma thematical demonstration, was of a questionable character. Among such things were the Holy Scriptures, and the Religion of Jesus Christ. The scriptures, after (what I called) a fair examination, appeared so inconsistent, so unreasonable, and a great part of them so unnecessary, that they could not be true. I was confident that the God I believed in was so wise, great and good, that he never would have sanctioned such a piece of mummery as the Jewish dispensation appeared to be; in fact I believed, or rather wished and hoped, that the whole christian religion and its formation, was the work of Priest-craft. It was in this situation that the revival of 1820 found me; the effect was to create in me, in addition to my former sceptical feelings, a bitter hatred to the spirit which appeared to be moving on the hearts of many of the inhabitants of New-Haven. I therefore set about to arm myself with all the arguments which could be found : I searched all the works of every infidel which I could find, and my opportunity was great. I read Hume, Voltaire, Gibbon and Paine, and felt as if any man who would believe in the Bible was a fool. I also read many controversal works of different denominations of christians, and heard them dispute on their peculiar tenets. Some declared one thing, and some another totally opposite and contradictory to each other; and each, if we would believe its advocates, was exclusively the doctrine of the Bible. Hoping, wishing and believing that all these contradictory systems could be maintained from the scriptures, I naturally supposed that whatever rule would prove two principles which were directly opposite, to be both true, must be a false rule. Thus, by setting out on false premises, I came to a wrong conclusion. In the mean time the spirit of God began to move more powerfully than at any former period; meetings were very frequent, people in general looked very solemn, christians assumed a new appearance, and began to act as if there was a work for them to do; they began to warn, and to pray for sinners, and sinners began to tremble, and in every heart where satan had the prevailing influence, he seemed determined to arouse a corresponding energy, and to awake to new life every evil passion. My heart was one which he led captive at his will, and in which he found no difficulty in awakening a feeling like his own. I hated the Bible ; I hated all those who be lieved it (if they practised what they believed;) I hated christians if they were Christ-like; and I cannot but indulge my feelings for a moment, when I state that I have since passed some of the happiest hours of my life in the company of those I once hated, in thanksgiving and praise to him who hath redeemed us and washed us in His blood. This was pleasure that left no sting behind it, and the contemplation of which will

be sweet in a dying hour. But to return to the subject :- I used every means in my power to bring contempt upon religion and those who professed it. If any idle or malicious stery got into circulation, I took great pains to spread it; and if I found the story was an untruth I took good care to contradict it, endeavouring in every case to misrepresent the motives and actions of those who professed to be christians. I left off going to meeting almost entirely, and as far as was in my power prevented my family from going. In fine, I vented my malice in every way which satan could suggest or my wicked heart improve. In this state of mind I remained without any material alteration

time my family were not in town; I had broken up house-keeping, and hired myself out for the winter; but had reserved my evenings to myself, calculating to spend them in dissipation and pleasure, and if possible to confirm myself in the infidel principles I had adopted. On the 8th of January it was thought proper by a number of gentlemen to celebrate the anniversary of the famous battle of New-Orleans, by having a supper and drinking a few patriotic toasts, in honour of General Jackson, and the brave men who gained that victory. The thing was accordingly undertook, and in the course of that day a person called at the store where I was, and invited the gentleman with whom I resided, and myself to attend, and in the evening I attended. A large and respectable party of gentlemen sat down at the table ; every thing was conducted with decency and order, and after eating supper and drinking a few patriotic toasts, the principal part of the assembly retired not far from 10 o'clock.

A few with myself, remained at the table awhile longer, singing patriotic and other songs; after some time, two or three of us came down stairs. I sat down in the bar-room, and two or three more retired. Soon after the remainder came down stairs, and part went into the barroom, and part went into the room opposite and began to sing : the rest soon fellowed them, and for a few minutes I was left alone: shortly after, however, I went into the other room myself, and they were singing these words;—" There shall be mourning at the Judgment seat of Christ," "O there'll be mourning," &c. chorused by Glory to God, in imitation of the manner of the methodists, who used that hymn in their religious conferences. A moment after I came into the room, while they were singing: the idea that there would be a final judgment, & that there would be mourning at the judgment seat of Christ, & who it would be that would mourn there, came across my mind; and it was manifest to me that myself and the others there engaged with me, would be among the chief mourners on that awful occasion. The feelings of my mind were indeseribable, but terrible. Directly after this, before I had said any thing, some one nominated me to preach a sermon : and the observation was made. that as there had been singing and prayer,\* the thing could not be complete without a sermon. The impulse could not be resisted, and I endeavoured to describe my views of the subject, and the awful situation in which I saw myself. I warned them, and told them truths of what I believe they will one day be convinced. When I got through, which I believe was about one o'-clock, I retired, and some of the others also; I do not know but all did, for all left that room. I went home, but not to sleep: my life and character passed in solemn review before me, and it was no pleasing eight. My doubts of the truth of God's word and the gospel of Christ were all gone. I fully believed they were true, and I also knew that I was forever debarred the privilege of being a partaker in the happiness and glory there set forth-at least I thought so: the depraved nature of my own heart was set before me; all the warnings from my parents and from other christians were then remembered; all the warnings I had received from the various dispensations of God's providence by sickness, and narrow escapes from death, seemed to speak as the voice of God, saying, "Because I have called and ye have refused," &c. Proverbs i. 25th 26th and 27th.

My day of mercy was gone by -O what oppor-tunities I had lost; but there was nothing before me "but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." Pray I dared not, for every blessing had been offered to me and I had spurned it from me. Thus I passed a sleepless night; in the morning it became necessary for me to form some resolutions, as I was going out into the world, and this thing would not be kept secret: the question would be asked me and what shall I say? At that moment I believe Satan lent me all his power to make the desperate determination of despair. I saw no prospect of mercy : die I must ; and pride said, drive all these things from your mind, and if you must die, do it like a man of courage; drown all such feelings in the bowl, and as you have lived like a fool, die like a madman. Accordingly I made the rash attempt, and went to the same public house where we had passed the preceding evening. There I found some of the same persons with whom that evening was spent, and I endeavoured by every means in my power to drive all reflection from my mind. I endeavoured to make the company believe that the transaction was but the result of a momentary impulse, and that there was nothing on my mind of more weight than common. I drank with them. and endeavoured to join them in all their lightness and mirth; but in the midst of this career to death, conscience resumed its office, and its rebuke was terrible-my resolution and strength failed before it, and I was obliged to leave the place with feelings of great horror. The atrocity of the attempt which I had made to destroy myself, by trampling under foot the spirit of grace, by despising reproof, and by " counting the blood of the cevenant an unholy thing," was shewn to me in its proper light, together with all its unhappy consequences; the just vengeance of God hung over my devoted head; one hour previous I might have found mercy, now it was eternally too late. Still however, when any one during the day asked me, I told them I had nothing on my mind. The Bible was now a consistent book-consistent in my condemuation, I was alone inconsistent: I wondered how christians could have suffered me to be going the broad road, and yet never faithfully warn me of my danger. But "the harvest was past, the summer was ended, and my soul was"-Lost. I felt in some little degree what was the value of the soul, and endeavoured in a feeble manner to warn others of their danger. It appeared to me mercy could reach every being in a state of probation

but myself. I did not doubt God's power to save-but it appeared to me that if any person in the world was to be damned, I was that person; none appeared so fit for it; none had sought for it so carefully; none so richly deserved it. I conversed with christians; they told of the boundless mercy and goodness of God-of his willingness to save even to the uttermost all that would come to him; but all was in vain with me, the " master of the house had risen and shut too the door." Thus I passed comfortless days and sleepless nights; I went to christians and confessed how I had felt towards them, particularly those who in any measure endeavoured to do their duty to their fellow men.-I had tried to blacken the character of the Ministers of Christ, by every means in my power. With some I have had an opportunity to converse, and have made satisfaction as far as acknowledgment would do it; to others, particularly to Mr. Nettleton and Mr. Masitt, I have had no opportunity to do it; if I had I certainly should have done it. And for fear I shall never see their faces in the flesh, I take this opportunity, thus publicly to declare that the feelings of my heart towards them, and my conduct and conversation respecting them, were in the spirit of the Prince of Darkness, and that the hatred which I had towards them, was not for any evil they had done, but because they bore some resemblance to him they professed to serve. "The world loveth its own;" and had they been of the world I should not have hated them. In this situation of mind I remained till Thursday evening, with the exception of being obliged to own in the course of that day that I had something on my mind, which distressed me. On Thursday evening I went to meeting; but I was

† There was no one went to prayer, but one nocked an old man who made a singular prayer.

a stranger there; no comfort was there for me; wished I was a christian, but knew no way to be one; I did not know how to repent. On Friday evening I went to the Conference room to meeting—what for I knew not; I did not expect to get any thing which would do me any good. I was past good; I was only waiting the execution of the just sentence of an offended God. M. T. God: Mr. Taylor preached from these words, "that every mouth may be stopped, and all the world may appear guilty before God;" it was a sermon! had heard all the week—but he heard the statement of the statement he brought the subject to light in a clearer manner, shewing the complete glory and beauty of the law of God, and the awful nature of man's transgression, in a manner which I cannot describe: I felt like a guilty rebel receiving the sentence of condemnation; every eye was turned on me-and to make my wretchedness complete, the congregation rose up and united in singing a hymn: I could not rise, it was beyond my power: the beauty of the worship of God, the happiness of the saints, and all the enjoyment which I had irrecoverably lost, came across my mind like a torrent; there was a gulph fixed be twixt me and the righteous, as broad as the distance between heaven and hell; it was impassible also; the presence of Christ when he met his people was insufferable; it seemed to me if I could have sunk to the bottomless pit, I should have found company more congenial to my nature and dispositiou: in fine I believe I had some little idea how a sinner would feel in heaven without a new heart : another morning came, and with it came one new idea, that, as God had preserved my life through the week, possibly he might have mercy in store even for such a rebel as me; then I began to pray, not only to pray myself, but I felt as if I wished eve ry person who had any interest at the throne of grace would use it in my behalf, and be earnest also. One of the brethren prayed with me a number of times; others I believe remembered me in their hearts, and carried my case to Him who is able to help; but my heart was exceeding hard, full of unbelief and pride. On Saturday evening I went to visit Mr. Thatcher: I had harboured a great enmity against his people, and I confessed my feelings to him and some of the brethren who were at his house, and he prayed with me: I then left his house and went to a place where I had been in the habit of spending considerable time, in hopes to find some of my old friends there, to tell then the awful danger of their situation. I did find some of them, and I endeavoured to discharge the duty I had undertaken. After I had describ ed as far as I was able the terror of God's wrath. I attempted to tell of a Saviour's love; it was something I had not felt, but as I spoke of it, felt it : the plan of salvation by a Redeemer, the amazing love of God to a sinful world, was something beyond description Glorious: the children of God know what it is; they have felt what I cannot describe viz. the love of Christ. That night was a night of joy and peace to my soul; I knew on whom I had believed. From that time to the present, I cannot say but I have at all times believed that he was faithful who had called me, though my own short comings are such, and my heart is so full of unbelief and pronto evil, that if his mercy was not infinite, I should have no hope; but it is, and he has declared, " because I live ye shall live also."

These things I have stated because there has been so many reports respecting my case, (some made by those who merely mistook from wrong information, and meant well-some by those who did not mean to tell the truth themselves nor suffer it to be told by others if they could help it,) that the public and particularly my christian brethren did not know what to depend upon. Particulars I have not gone into, for I cannot do it on paper : but these are the outlines, and I commit this statement to the public, with solemn reference to the day when God shall udge the secrets of men's hearts by Jesus Christ, oping my enemies will conduct themselves in such a manner as to be able to answer, for both their actions and their motives to him that judgeth righteously; that they and I may meet in peace at the right hand of God through the mer-

cy of Jesus Christ is the sincere prayer of A. B. GOLDSMITH. New-Haven, July 16, 1821. P. S. Thus, Mr. Editor, I have endeavoured to state fairly and candidly the dealings of God with my soul ; the apology I have made I think is sufficient, should any one think to the contrary, they will I hope forgive me; but before I leave the public, I would say a word respecting Capt. Augur's account of the affair, which has so pub-licly been declared to be a falschood, "having no foundation in truth," and accompanied with a threat of "further investigation." I would inform whom it may concern, that there was an error in his statement, that the meeting was no got up as a mock conference; neither did the main body of the party consist of Infidels But, to say that there was not Infidels there, is an assertion I dare not risk; one I know there was, real practical Infidel," and others I believe there were, for his practice met no opposition from them, therefore taking into consideration the transactions of that night, and the transac tions of other nights and days which can be bro't if a "further investigation" should be though necessary, I must say that it is no slander to New-Haven to say, that it contains in it " real practical infidels !"-The other statements in Mr Augur's Letter are true.

For the Boston Recorder. MONTHLY CONCERT. MR WILLIS, -I read with much pleasure the re marks in your last paper, upon the prevailing faults in the manner of conducting the Monthly Concert. So far as my observation has extended, have found these faults to exist, to as lamentable degree as your correspondent has represented Often, when I have entered this meeting with the hope that six hundred millions of heath en would claim a small share in the petitions of the evening; there has been nothing in them to carry my thoughts beyond the parish limits, except the formal petition "fill the earth with thy glory." I say without hesitation, "these things ught not so to be." But how shall this fault be remedied? I answer let every minister collect from month to month, all the missionary intelli gence within his reach, and let him communi cate this intelligence at each concert, in a sys tematic manner. By this means he will im perceptibly imbibe a missionary spirit—he will once at least each month bring the wants of the heathen distinctly before his people, and the prayers on this occasion will spontaneously flow out for the poor Pagats and for those belov-ed Missionaries who have gone tol abour and die mong them. Were this course universally a dopted, I am confident the Monthly Concert would no longer be regarded as a dull meeting. the ardor of Christian benevolence would no longer be chilled by the coldness which so frequently distinguishes this meeting; on the contra ry the wants of a perishing world would be brought nome to every bosom; the pious heart would be expanded with a godlike benevolence, and here at the social altar a flame of devotion would be enkindled which would burn brighter and bright er unto the perfect day. I cannot dismiss this subject without noticing another good effect which would result from making the communi cation of religious intelligence, a grand object in the Monthly Concert. Among the reasons why Christians have done so little for the heathen in proportion to the exigency of their claims, one undoubtedly is, that they are ignorant of the real state of the heathen world. You may as well call upon men to send the gospel to the inhabitants of some distant planet, as to Pagans of whom they know nothing. Now let every minister communicate at the Menthly Concert all intidel : whole nations indeed, rather than armies, thought that they had received the Divine commission to unsheath the sword of the Almighty, and to redeem the sepulchre of Christ, under the guid-

the intelligence in his power, and the wants of the heathen will soon he known in every corner of Christendom. The religious publications of the day are, to be sure, rapidly spreading this intelligence; but there is a large class who do not see these publications, and who we have reason to believe, will not possess this intelliby their pastors. But ever supposing it to be al-ready in the hands of all who attend the Concert, I still think no minister could occupy a half-hour so profitably as by a systematic rela of the most interesting missionary facts. Intelligence gathered by scraps from periodical publi-cations, can never make that deep impression which it would if presented in one connected & full view. Besides, the associations awakened by the occasion give it an interest which could not be given to it by an Angel's pen. Let the minisget his heart warm with love for Zion; then let him come to the Concert, and by a relation of well authenticated facts, convince his people, that his God hears fervent proyer in behalf of his church. Let him connect this relation of facts with the peculiar motives to zeal, which the present day presents, and especially let him allude to the animating thought that thousands, in different parts of the earth, are at the same moment pleading, "thy kingdom come," and if the most hap-py effects do not follow such a concert, it will be because those who bear the name of Christ, are strangers to the Spirit of Christ. Could I believe that in one year from this time, the Month-ly Concert would be made such a meeting as its name imports, I should expect the historian of the nineteenth century, would record the conversion of the world.

### THE CRUSADES.

Extracts from the History of the Crusades, for the recovery and possession of the Holy Land. By Charles Mills. London, 1820. After the destruction of the second

temple, paganism became the religion of

Jerusalem: but in the fourth century the banner of the cross triumphed over polytheism. Then the star of Islamisn rose in the ascendant; and for three ages the holy city was subject to the Arabian and Egyptian caliphs: from these it was wrested by the Seljuk Turks; but, after various vicissitudes, Palestine again reverted to the Egyptians, A. D. 1094. Jerusalem, whether in a state of glory or abasement, was esteemed sacred by the Christians. A religious curiosity prompted people to visit those places which the Scriptures have sanctified, till it was imagined that there was some peculiar holiness in the very ground of Salem; and consequently the habit of visiting Palestine became strengthened. Restless guilt hoped that pardon might be procured by the pains of pilgrimage, & the sacrifice of prayer, in a land which seemed pre-eminently favored by the Deity. During the fourth century, Christendom was duped into the belief, that the very cross upon which the Saviour suffered had been discovered; that a living virtue pervaded its substance, of power to heal all diseases, bodily as well as mental, and that it had the marvellous property of never diminishing, whatever portion was spared as relics to the faithful pilgrim. The purchase of these sacred relics was another inducement to the pious believer to make pilgrimages to the holy city. The ecclesiastics took every possible advantage of this credulity: from Italy, Germany, Normandy, and the imperial court of Charlemagne, throngs of pilgrims, laden with rich presents, were seen bending their course to the Holy Land, through their course to the Holy Land, through difficulty and danger; nor could the insults they received from the Moslem and the Turk, when those powers obtained possession of that spot of their devotion, awe them to an abandonment of what they might consider an imperious duty. Long time with a patient endurance, they bore, as they were compelled to bear, under the Fatimite caliphs, contumely, capricious tyranny, blows, spoiliation, and death. At the close of the tenth century, this oppression had mounted to such a height, that pope Silvester entreated the church universal to succour the church of Jerusalem. Pisa was the only city that obeyed the call, and her efforts were mere predatory incursions on the Syrian coast. In the next century, about 1073, Manuel VII. supplicated the aid of pope Gregory VII. against the powers of Islamism. Letters were accordingly sent from Rome to the states and princes of the West, acquainting them with the melancholy fact, that the Pagans were overcoming the Christians, and exhorting them to rise in defence of the unhappy flock. Fifty thousand men prepared themselves, in consequence, to march into the East; but it was preparation only: for it was not till Peter the Hermit, recent from a pilgrimage, in which he had been an eye witness of the miseries of the Christians, began to preach the Crusade, and interested by his rude eloquence both temporal and spiritual principalties, that the enthusiasm of mankind was fully kindled in their behalf. In the council of Clermont, the voice of the supreme pontiff went forth amid a mighty multitude, who listened to the animated harangue of their pastor as to an oracle from heaven. Then burst from the lips of thousands the shout of "Deus vult !" which became the celebrated war cry of the crusaders. Then, as with the breath of an earthquake, the moral fabric of Europe was convulsed; the relationships of life were broken; and the bonds of society dissolved. Persons of every rank, age, and condition, assumed the cross. Monks, throwing aside the cowl, issued from the cloister; the warrior from his feudal castle, with his armed vassals; the scholar from his college; and not unfrequently the mother with her infant, disdaining the edict which forbade women from the journey, cast away all scrupulous delicacy, and fearlessly marched in the van of the military armament. Murderers, robbers, and pirates, quitted their iniquitous pursuits, and vowed to wash away their sins in the blood of the

ance of the destroying angel of & cherib, who, it was confidently believed them, "and breathed in face of the foe as they passed."

[ To be continued. ] TRACT ANECDOTES.

Related by the Rev. Mr. Ward at a Meth the London Missionary Society, Of two young men who were acquainted

each other one was truly pious. The other, day, took up a leaf of the Bible, and was a to tear it for the purpose of packing up, small parcels. "Do not tear that," said other: "it contains the word of Eternal | The young man, though he did not receive kindly the reproof of his friend, folded u leaf, and put it into his pocket. A while he said within himself, "Now I will see kind of life it is of which this leaf speaks unfolding the leaf, the first words which ca his eye were the last in the Book of Dan But go thou thy way till the end be; for shall rest, and stand in thy lot, at the end of days. He began immediately to inquire mis lot would be at the end of the days; from this occurrence, became, under the ble of God, truly pious. Now though this was b single leaf, it to far resembles a Tract as to be out in asserting, that Tracts are rendered

cious in promoting the eternal welfare of m The next circumstance which I shall inst refers to the conversion af a woman of era racter. As she was walking in the street, was accosted by a person who put into her the Tract extracted from Dr. Watts, and entitled "The End of Time." When got home she retired to read this Tract; became so deeply affected, that her import supplications for mercy at the Throne of G were soon heard in every corner of the he This led to her reformation; and, having to of that pardoning grace which Jesus died on vary to procure, she is now an emament to Christian profession.

WILLIAMS COLLEGE. Meeting of the ALUMNI of Williams A lege, will be held at the College Chap Commencement-Day, Sept. 5, at 9 a M. to-sider the expediency of forming a Society of Alumni. The meeting is notified at the re-of a number of the gentlemen educated at Institution, who are desirous that the tree is

and that the influence and patronage of the has educated may be united for its support tection and improvement. A general mee of those who are not too far distant, is rep fully and earnestly solicited. Aug. 1 FRESH GOODS. JOHN B. JONES, No 37, Market street, received per ship Triton, from Lavery 1 case new and very neat patterns of Je

y, consisting of Pearl, Garnet, Topaz, Jet Paste Ear Knobs, Broaches and Finger Ri in sets to match, or separate.
1 case rich Indispensable Tops-Buck Waist and Shoe Clasps-Snaps-Seals-Keys-Ribbons-Chains-Medalions-Hoe Eyes, and fancy Articles, &c.

1 cask elegant Bronzed and Gilt Astral Sh Mantle and Hanging Lamps—Watch Mak Materials & Military Goods.—2 casks Brita-Tea and Coffee Pots—Table and Tea Spoon ALSO, by way of New York,

1 cask fine Cutlery-1 do. plated Cansticks—Snuffers and Trays—Decanter Start Table and Tea Spoons—Ladier' elegant W Boxes—Ladles' Gold Patent Levers—W Chains—Seals & Keys—elegant Steel and gilt Indispensable Clasps, &c.
1 case very rich London Pearle Neckleau

Bracelots—Ear Drops—Head Ornament Broaches to match—Pearl, Topaz and sa Rings—Pins and Ear Knobs—fine Gold, k

HABIT AND DRESS MAKING. her friends and the public that the taken her old stand, in Milkstreet, opposite deral street, where she will carry on the and Dress Making in all its various bras and most modern style; she likewise wishe express her gratitude to those ladies who favored her with their patronage and also s herself to pay that attention that will the continuance of the same favors,

N. B. Wanted immediately, a nu young ladies as apprentices at the above ness. Good recommendations will be requ Aug. 18.

IMPROVED EDITION OF EDWARDS ON THE AFFECTION TUST published, and for sale by JAMES ING, at his Bookstore, No. 2, Combill

75 cents in boards. "The TREATISE ON RELIGIOU FECTIONS, by the late Rev. JONATHA wards, A. M.; somewhat abridged by moval of the principal Tautologies of the nal; and by an Attempt to render the Lan throughout more perspicuous and energeing which is now added. which is now added, A copious Index of "It is no disparagement to any one to s he [President Edwards] is, without a rif greatest Drvine that the present century had duced. His book on Religious Affection Essays on the Conversions in New Englan discover his superior skill in experimental ogy.—We take this opportunity of recom ing, with all the energy of which we are can the Works of President Enwards."

London Evangel. Mag. Vol. III. p. 3 "The email work before us is an abrid and an attempted improvement in point of one of President Edwards' most useful practical treatises. We are not greated of abridgments, and have very little taste. provements upon an author's style; yet admit that the "Treatise on Religious tions" was susceptable of both. Togive publicity to a work so admirably adap tensive usefulness, by compressing it cheaper and more readable form, is the dethe present publication; and in the execu his task, Mr. Ellerby has succeeded before Eclectic Review of expectations." Also-Alger's Elements of Orthograp

new Book for Schools, 13 cents Watts on the Mind, with Questions, 62 Mason on Self Knowledge, with Que 62 1-2 cents, and 37 1-2 cents half bound. ep3m June 23.

JUST published, and for sale at Li & Edmands, No. 53 Cornhill, a Samuel T. Armstrong's, No. 50 Con Boston: Price 50 cts. A Review of Thomas Andros's Essay on Divine As by Rev. Otis Thompson, of Rehobel

NOTICE is hereby given, that the sub has been duly appointed Administration the Estate of Janatuan Baxten, late of the Estate of the Estate of the Estate of Janatuan Baxten, late of the Estate of the in the County of Norfolk, yeoman, decease has taken upon himself that trust by bonds as the law directs. And all person ing demands upon the Estate of the said directs. ed, are required to exhibit the same, independent to the said estate, are upon to make payment to

JONATHAN BAXTER, Admini Quincy, August 15, 1821.

Foreign

Secretary tian ; IWO R ed many th him dur deed convit ianity, but I

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Protesta

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